

8035

A  
SERMON

Preached on the

**Publick Fast**

*Appointed by Authority,*

January 19. 170<sup>3</sup>/<sub>4</sub>.

WITH A

Special Reference

To the Late

*Dreadful Storm and Tempest.*

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By W. HARRIS. 12

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L O N D O N,

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Angel in the 1704.

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# The Dedication.

To the Worthy Gentlemen, that desired the Publication, and to All the *Members* of that Church of Christ, to which I relate.

**T**HE following Discourse was drawn up for Your particular Use, and for the present Purpose, without any extraordinary Preparation, or any further View; and is now offered up as a pure Sacrifice of Gratitude and Respect at Your united Request. I shall only say of it, That it pretends to nothing more than the serious Improvement of a practical Subject, and a very  
awful

## The Dedication.

*awful Providence, under the Confinements of a single Sermon ; and if it may contribute to your Assistance and Satisfaction, or do the least Service to the meanest Soul ; I shall easily be able to satisfy my Self whatever Imperfections it may labour under, or whatever Censures it may undergoe.*

*I am sensible how much I have been obliged by Your Generous Kindness, and how much I ought to value Your Respects. And as I was solemnly Devoted to the Publick Service of God, and to Your more Special Service at the same time ; so I shall think my Self particularly obliged to Study Your Improvement, and shall think nothing too much in the Service of Your Faith.*

*I might take this Occasion to inform the VVorld, of Your great Sobriety*

## The Dedication.

*Sobriety and Temper of Spirit, of Your Regular Management, and Prudent Zeal, of that Perfect Peace and Unity among Your Selves; of the Knowledge, Publick Spirit, and Liberality of many of You, that render You worthy of Praise in the Churches of Christ, and Exemplary to many Others, that have rendered my Ministry and Converse among You Easy and Delightful, and would have derived a Glory and Credit to an Elder and a Better Man.*

*But I shall rather choose to leave with You a serious Caution and Advice.*

*Beware of a Loose and Careless Walk, Neglect of Private Duty, Formality in Religion, and a Narrow and Selfish Spirit. These things will discredit the Christian Name, destroy the Peace and Prosperity*



## The Dedication.

*prosperity of your Souls, confine Your  
Usefulness in the VWorld, and  
hazard your Salvation.*

*Let me Recommend to Your  
Best Regards, a Strict Sincerity  
and Purity of Heart, an Exact  
Justice toward Men, an Uniform  
Course of Holiness, Serious Re-  
tirements and Self-Converse, a  
Conscientious care of Family Re-  
ligion, Constant Attendance upon  
the Publick VVorship, a Generous  
Love of Universal Goodness, and  
a Stedfast Adherence to the Truth.  
So will You adorn Your Holy Pro-  
fession, secure the Quiet and Flour-  
ishing State of Your Souls, extend  
the Usefulness of Your Lives, che-  
rish the Lively Hopes of Glory,  
and minister unspeakably to the  
Present Satisfaction, and the  
Future Joy of*

*4 OC 58*  
*Yours in the*

*Service of Christ,*

*W. Harris.*

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A  
**SERMON**

Preach'd On  
**FAST-DAY,**

January the 19th, 1703.

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Isaiah xxix. 6.

*Thou shalt be visited of the Lord of  
 Hosts with Thunder, and with  
 Earthquake, and great Noise,  
 with Storm and Tempest, and  
 the Flame of devouring Fire.*

**J**UDEA was the peculiar Inheri-  
 tance of the People of the *Jews*,  
 that God, as the Sovereign of the  
 World, and out of particular Kindness

B

to

to them, had taken out of the Hands of its Ancient Inhabitants, and given them the full Possession of: 'Twas a Land of *Vision*, when the rest of the World was dark, a Land of *Goshen*, that *flowed with Milk and Honey*; distinguished by the Tokens of the Divine Presence, and abounding with all the Blessings of Providence: Never was a Nation or People upon Earth more highly favoured of the Lord, or more singularly regarded: And any one, that carefully considers the particular History of their Actions and Behaviour, will easily find Reason to conclude, That never was any People more Unworthy and Ungrateful. They were a Rebellious and Perverse, a Wicked and Froward Generation of Men in every Age: Notwithstanding all the Terrible Appearances of God in the World; all the Amazing Deliverances he wrought out for them; the Endearing Mercies he bestow'd upon them; & the Solemn Engagements he brought them under; they were Stupid and Perfidious, Corrupted their Ways, and Run into all the Idolatries and Wickedness



ness of the *Heathen* Nations, out of which they were chosen. This, we find, they were Upbraided with by the Prophets of the Lord, and is the Subject of frequent *Complaint* and *Reproof*.

BUT now, tho' God had been Liberal of his Favours, and was very Indulgent and Kind, yet he was not Fond and Partial in his Respects, or Easy and Unconcerned at their Abuse: He often found it necessary to exercise Severity, and sometimes sent very terrible Judgments and Calamities upon them, to Correct them for their Folly, and Reclaim them from their Sin. This was the *Burden* of the Lord by his Prophets: The Heavy Tidings they were so often sent with to them.

THIS was the Case of the People of the *Jews* at this time, the Prophet denounces terrible Woes, and discharges Threatnings of various Judgments for their Sins: Vers. 1, 2. *Wo to Ariel*; *Ariel* signifies the strong Lion, or the Lion of God, and is the Name given to the *Altar of Burnt-Offering*, where

*Ezek. 43.*

*15, 16.*



the Sacrifices were consumed ; but seems here to comprehend, by a usual Figure, One Principal Part being put for the Whole, the *Temple* and *City* of *Jerusalem* ; which is so represented, either for the Strength of the Place, or the Fierce and Cruel Disposition of the People. *The City where David dwelt* ; that had been highly favoured for his sake, with Peculiar Privileges and Promises of Blessings, and was the Ground of their present Confidence and Security. *Add ye Tear to Tear ; let them kill Sacrifices* ; i. e. Go on from time to time, one Year after another, with your Vain and Formal Worship ; while there is Wickedness in your Lives, and Hypocrisy in your Hearts, it will never be acceptable to God, or prevent the Judgments he is about to bring upon you. *Verf. 2. Yea, I will distress Ariel, and there shall be Heaviness and Sorrow* ; I will bring great Straits and Calamities upon *Jerusalem*, that shall create Sadness and Grief in every Soul. *And it shall be unto me as Ariel* ; i. e. The City and Temple shall be like the *Altar of Burnt-Offering*, upon which the Sacrifices

Sacrifices were consumed; it shall be filled with the Carcasses of the Dead, and with terrible Slaughter and Blood. Vers. 3. *And I will Camp against thee round about, and will lay Siege against thee with a Mount, and will raise Forts against thee*; that is; I will bring thy Enemies upon thee, ( probably the *Caldeans* ) and punish thee by the Hands of the *Heathen* Nations, whose Wickedness thou hast imitated, and whose Idols thou hast worshipped. This has been often observed in the Course of God's Providence towards his own People, That that Nation, that has been the greatest Snare to them, has proved in the issue the severest Scourge; and he has punished them most, by that very People they had sinfully imitated, and most fondly admired. Vers. 4. *And thou shalt be brought down, and speak out of the Ground, and thy Speech shall be low out of the Dust, and thy Voice shall be as one that hath a Familiar Spirit out of the Ground, and thy Speech shall whisper out of the Dust.* The Enemy shall succeed and prevail, and thou shalt be

Humbled and Confounded at once with the depth of thy Distress. She that used to speak so high, and look so big, shall quite sink, and be discouraged; and her Voice shall be like the Enchanters, that were wont to speak with a low Murmur, out of a dark and hollow Cave of the Earth, to create the greater Reverence, and give the greater Dread. Vers. 5. *Mereover, the multitude of thy Strangers shall be like small Dust, and the multitudes of the Terrible Ones shall be like Chaff that passeth away; yea, it shall be at an instant suddenly: i. e.* The hired Forces of the Egyptians, and their own Numerous and Powerful Armies, shall not be able to withstand the Enemy, or give them help, but shall suddenly fly before them, and be driven away, like Dust or Chaff before the Wind.

IN the Text, he threatens a terrible Judgment, immediately from Heaven, and by the Hand of God, as the former were by the Hands of Men. *Thou shalt be visited of the Lord of Hosts, &c.*

THIS Judgment, threatned against Jerusalem, being of the same kind, and exactly

exactly agreeing, in all its Circumstances, with that which was lately Executed upon our selves, will render these Words very proper to be consider'd upon this Occasion, and very serviceable to the Design of the Day.

IN the handling of them, I shall propose, 1. To Discourse concerning this *Visitation* of the Lord here threatned. 2. Enquire into the *Reasons* of such a Visitation; and shew, why God threatens and executes such Judgments upon a People that profess his Name. 3. Make proper *Application*, and assist in the right *Improvement* of so Awful a Providence.

1. I shall Discourse concerning this *Visitation* threatned. And for the clearer handling of this Matter, it will be necessary to consider a little distinctly these Four Things: 1. The *Character* of the Person visiting. 2. The *Causes* of such a Visitation. 3. The *Nature* of it. 4. The *Effects*.

**S. 1. THE Person.** Thou shalt be visited of the Lord of Hosts: I shall confine my self to this Consideration of



him. This was the usual Title given to God in the *Old Testament*, and was very agreeable to the Relation wherein God stood to that People, and to the Dispensation they were then under. God was their King and Governour, that led forth their Armies, and fought their Battles: The Discoveries he made of himself were more Majestick and Awful, and the peculiar Temper of the Legal Religion was Reverence and Fear. Besides; this Title was exceeding proper at this particular Season, and to the Circumstance of the present Case. God was provoked by their Wickedness, and is threatning Judgments upon them. Now no other Representation of God carries a greater Air of Majesty, or is more proper to affect, than this, That he is the *Lord of Hosts*. This will appear, if you consider more carefully the true *Import* of this Title of God, and what 'tis proper to suggest. As, now for Instance:

IT may fitly lead us to consider his *Sovereign Right and Property*. Every Creature is his, he is the proper *Lord* and *Owner* of the Creation; and

and his Right is the only, full and proper Right, that is Superior to every other Right, and Antecedent to every other Claim. The highest Pretension to Right, that a Creature can have, is *derived* from him, and *subordinate* to his: They hold under him. But his Right is *underived* and *independent*; 'tis founded in Nature, and springs out of the very Being of Things. And his Right is every way Equal and Commensurate to that *Nature* and *Being* in which 'tis founded; that is, it extends to the *whole* Nature, and the utmost Powers of every Particular Being. So that he can use nothing in the whole Creation, but what is most strictly his *own*; nor to any other Purpose, to which he has not a *Right*: And to be sure, he may do what he will with his *own*, and use his *own* Creatures to any Purpose of his Pleasure, without any Injury to the Creature, or any Wrong to him that possesses it.

AGAIN, His *Absolute Dominion and Government*. As all the Creatures are Rightfully his, so they are all under Government, and in a State of Subjection to him.

The

THE *highest* Order of Creatures are in the most perfect Subjection, as they pay the profoundest Reverence to the *Lord of Hosts*. The *Angels* that shine in Glory and excel in Strength, they

*do his Commandment, hearkening to the Voice of his Word.* All the *Hosts* of

*Ver. 21. Heaven are the Ministers of his Pleasure.* They wait before his Throne in postures of Expectation, ready to receive fresh Orders; they flie swift at every Beck, and make the quickest Dispatch on every Errand they are sent: They exert the mighty Powers of their Nature, and chearfully execute every Command, in all his Purposes of Anger, and of Judgment; and in every Office of Kindness and Mercy toward the World.

THE *inferior* Hosts of Creatures are all regularly disposed and wisely managed. The several Ranks and Orders of Creatures in this Lower World are exactly ranged, and under a full and easy Command: The meanest and most contemptible Creature has its proper *Post*, and its peculiar *Office* allotted

allotted and assigned, and is capable of considerable Execution against the strongest Enemies, at the Direction of the *Lord of Hosts*. He can easily raise the Dust of the Earth, arm Flies and Lice, make a formidable Host of Frogs and Locusts: He can give Commission to the Winds, the *stormy Winds*, that fulfil his Word, and raise terrible Commotions in the Earth, and put universal Nature into Trembling and Confusion. In short, every Creature of God, Angels, and Men, Good and Bad, Great and Small, every living Thing, and lifeless Being; yea, all the Elements of the World are in a state of Dependance and Subjection to God, and the Instruments of his Sovereign Will.

AGAIN, It may fitly be understood to signifie hereupon, his *Almighty Power*. It requires an Almighty Power to be the *Lord of Hosts*, as well as gives a sort of Almightyness; he must needs be an Almighty Being himself, that can Govern the whole World, and Keep all the Creatures in perfect Subjection to his Will: That does his Pleasure



Pleasure among the Armies of Angels in Heaven, and the Hosts of Creatures here on Earth. And what cannot he do, that is Lord of Hosts? That has all the Powers of Nature in his Hand, and every Creature at his Service; that Governs the Creation by a Word of Command, and Directs the Motions of all the Creatures by a Beck. Nothing can be difficult in the Hands of the God of Nature, or oppose the Lord of all the Creatures.

FINALLY, It may signifie his *Terrible Majesty*. A Sovereign Prince, at the Head of a numerous Force, leading on, suppose, a whole Nation of Warlike Men, all fitted for Service, and in perfect Subjection, would make a formidable Appearance, and add a *Dread* to Majesty: It would strike the Mind with impressions of Fear, and raise a mighty Reverence and Awe. God, as the *Lord of Hosts*, stands at the Head of the Creation, and leads on all the several Ranks and Orders of Beings: The mightiest, as well as the meanest Creatures, are under his Command, and yield a ready Subjection to his

his Will. The highest Angel bows at his Footstool, and the lowest Insect rises up to do his Will. This is apt to give an awful Idea of the Majesty of Heaven, to raise the highest Reverence and create the humblest Fear. And this now is a proper Representation in the present Case, a fit Title for God to assume, when he expresses his Displeasure, and threatens Judgments upon his People.

§. 2. I shall consider the *Causes* whence it proceeds; and these are of different sorts, either such as respect ourSelves, or such as respect God. There is a necessary Concurrence of both, and they have their *joint*, tho' *different* Influence and Causality; the Former under the Notion of the Meritorious Cause, and the latter of the Efficient.

1. WITH respect to *our Selves*. The Meritorious Cause is *Sin*. This is the true Source of Punishment, the fruitful Parent of all the Judgments of God upon the World, that does strictly deserve and procure as its proper *Wages*, as well as its natural *Result*: 'Tis a violation

violation of God's Covenant, that is the Bond of our Security, as well as the Measure of our Obedience, and does at once forfeit all our Pretensions to Favour, and lays open to the Curse : It gives a Right of Punishment to the Lawgiver, and lays an Obligation to Punish, tho' under the Direction of governing Wisdom, and the Reserves of sovereign Grace. Thus the Apostacy of our *First Parents* ruined the World at first, and let in all that flood of Miseries, under which the Creation groans : The universal Corruption and Violence of the *Old World* brought a universal Deluge, that at once cleans'd the World of its Defilement, and swept away all its Inhabitants.

SIN was the Cause of all the particular Judgments of God in every *Age* of the World, and upon every *Nation* and *People*. The Pride, the Idleness, and Lust of *Sodom* brought down Fire from the Lord out of Heaven, that consumed and burnt them up. The Cruelty and Oppression of the *Egyptians* brought a Succession of terrible Plagues, that Astonished and Consumed them. The  
Iniquity

Iniquity of the *Amorites*, when it became full, made God destroy them, and turn them out of their own Land, to make way for the Posterity of *Abraham*. Yea, the Unbelief and Rebellion of the *Israelites* kindled the Anger of the Lord, and brought the fiery Serpents, and the terrible Judgments of the Wilderness; and their Idolatry and Wickedness afterwards brought upon them the Pestilence, the Famine, and the Sword, in almost every Age; and an utter Ruin and Destruction at last.

IF you consult the *foregoing Chapter* you shall find a particular mention of the *special Sins*, for which God contended with them here, and upon the Account of which these terrible Threatnings are denounced. And I heartily wish we had less reason to apprehend, that we our *Selves* are deeply concerned, if not exactly described.

They are charged with *Pride*; *Woe to the Crown of* Chap. 28. 1.  
*Pride*. The proud Kingdom and State; they valued themselves upon their *spiritual Privileges*, to the Neglect of real *Goodness*, and the Contempt of all others



others; they confined all their Charity and Kindness to their own way, and spent the strength of their Zeal upon meer Externals. Instead of *amending their Ways* they *trusted in lying Words*, and this was their great Cry and Boast,

Jer. 7. 4. *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these.* Besides, they were proud of their *outward Blessings*; the increase of their Substance swelled their Mind, and every prosperous Circumstance filled them with fond and vain Conceits, as the thinnest Air can swell a Bubble: And they expressed the inward Vanity of their Hearts by all the outward marks of Extravagance and Folly: By the affectation of a foreign *Dress*, by high and lofty *Looks*, by a wanton *Mien* and *Air*, and by an insolent and scornful *Behaviour*.

AGAIn, They are charged with Drunkenness. *The Drunkards of Ephraim, whose glorious Beauty is a fading Flower, which are on the head of the fat Vallies of them*

Yerl. 1. 3.

*them that are overcome with Wine.*  
 They dwelt in a good Land, that  
 flowed with Milk and Honey ; yea,  
 they dwelt in the *fat Vallies*, the rich-  
 est and noblest Soil, that produced  
 great plenty of Corn and Wine, and  
 abounded with every Good. But they  
 indulged their Appetite, and wallowed  
 in Excess ; *They waxed Fat and kicked*  
*against the Lord.* They abused the  
 Fruits of the Earth, and the Bounty  
 of Heaven, that were designed to  
 refresh their Nature, and provoke  
 their Praise, to gratifie their brutish  
 Lust, and debase themselves. Yea,  
 'tis added, *All Tables are*      Vers. 8.  
*full of Vomit and Filthiness,*  
*so that there is no place clean.* They  
 run into Riot and Drunkenness at every  
 ordinary Meal, and left marks of their  
 Impurity and Excess in every Place  
 where they came.

AGAIN, There is mention made  
 of their Error. *But they also have*  
*erred through Wine, and*      Vers. 7.  
*through strong Drink, are out*  
*of the Way.* The Priest and Prophet  
*have err'd through strong Drink, they*  
 C      are

are swallowed up of Wine; they are out of the way through strong Drink, they err in Vision, they stumble in Judgment. Their Drunkenness and Excess stupified and corrupted them. The Fumes of Wine clouded their Understanding, and darkned their Minds. They entertained many gross Conceptions in their Minds, and run into many false and perverse Opinions of things. Debauchery and Wickedness blind and pervert the Judgment, and lead to the most sottish Opinions, and the most dangerous Mistakes. And besides, they erred from the Path of *Righteousness*, as well as the way of Truth, and run into many practical Errors of Life, as well as many Notional Mistakes. They forsook the right way of the Lord, and like Men overcome with Wine, stagger'd and reeled into many a wrong and crooked Path. This is the natural Tendency and Progress of Error. A dark and depraved Mind disposes to every false and corrupt practice of Life, and Men easily run from gross Error into open Sin. And this extended to the *Prophet* and the *Priest*, to the corrupting

rupting their Administrations, and perverting the Design of their Office. *They err in Vision and stumble in Judgment.*

FURTHER, They are taxed with *Unteachableness* and *Improficiency*, under the means of Knowledge and Instruction. *Whom shall he teach Knowledge? And whom shall he* Vers. 9.  
*make to understand Do-*

*ctrine? them that are weaned from the Milk, and drawn from the Breasts.*

*Whom shall any one Teach? q. d.*

There is no Teaching such a corrupt and an ignorant People. You may as well hope to instruct a sucking Child, or one newly weaned, as teach such a childish and a sottish Generation as this. *For*

*Precept must be upon Pre-* Vers. 10.  
*cept, Precept upon Precept;*

*Line upon Line, Line upon Line; here a little and there little.*

They must be taught like Children, by slow Degrees, one Line after another; and the same things must be often repeated and told them over and over. That Pride and Wickedness that disposed and prepared their Minds for Error, did indispose and prejudice them against



the Truth, and render them untractable under all the Methods of Discipline, and improficient under singular Advantages for saving Knowledge.

A G A I N, they are challenged with an unaccountable *Security* in the midst of publick Dangers. *Wherefore hear*

Verf. 14. *the Word of the Lord ye scornful Men that rule this*

*People which is in Jerusalem.* They despised the Warnings and Reproofs that were given, being above the Fear of Danger, or the Sense of Guilt. They had 'as little dread of Evil, as sense of Duty, and to all the Error and Ignorance of their Minds joined a fond and fatal *Security*, under common Calamities that came upon them. They

Verf. 15. *said, We have made a Covenant with Death, and*

*with Hell are we at an Agreement, when the overflowing Scourge shall pass thro', it shall not come unto us; for we have made Lies our Refuge, and under Fals-hood have we hid our selves.* They thought they had drawn *Death* and *Hell* into a *Confederacy* with themselves, and had made very good *Terms* with them  
too,

too, so that they need fear no Evil themselves, tho' every one else were Hurt, and *they* should escape in the midst of a general Judgment upon the Land. They took Sanctuary in what the Prophets called *Lies* and *Falshoods*; that is, They reckoned upon Security by *Carnal Confidence* or *Sinful Compli-ance*, by false Trusts in what was insufficient for their Relief, or by feigned yielding to their Enemies, stooping to little Arts and Shifts, and turning and winding round about to every Point of View, and every Posture of Affairs: A method of Security this, that is often signally defeated, and never fails, sooner or later, at once to deceive and expose.

FINALLY, Their *Formality* in Religion seems to be hinted at, *Add ye Year to Year*; Chap. 29. 1. *let them kill Sacrifices*. They trod a beaten Path, and went a formal round of Duty; they kept up the Custom of Worship, and observed the external Rites, but had no regard to the Principles of their Actions, or the Frame of their Spirits; they satisfied them-

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selves

selves with the outward Pomp and bodily Service, without any serious regards to God, or any inward Devotions of Soul; there was only the Carcass and shew of Religion, without the inward Life and Power.

THIS was the state of their Case at this time, and how near a resemblance it bears to Ours in every part, would perhaps be thought too *odious* a thing to make a Comparison; and I am sure is too *obvious* to need it.

2. WITH respect to God. The Efficient Cause is *Anger*, and *Power* united; there is a Union of both. His Anger moves, and his Power executes. There is Anger armed with Power, or Power engaged by Anger. God's Anger is raised by Sin, and his Power imployed by his Anger. This is the proper Spring of Judgment, the true Efficient of all the Calamities in the World. In this sence, There is no *Evil in the City and the* Amos 3. 6. *Lord hath not done it.* God himself is the Efficient of every Judgment, though the Sins of Men deserve them. And the *Efficiency* of this Cause

is equal to the *Merit* of that. The Divine Efficiency can easily proportion the Punishment to the utmost Demerit of the greatest Sin; and is often Remarkable in the *Kind*, as well as the Measure of Punishment, in bringing such Judgments upon the World, as not only fully equal, but exactly *resemble* the Sins they are sent to punish: So that you may read the *Nature*, as well as the *Guilt* of Sin, in the legible Characters and strong Impressions of his Wrath. Besides, his Efficiency is Infinite; it vastly exceeds all the Expressions of it, that were ever made, and all the Conceptions of Thought. *Who knows the Power of his Wrath? And the Thunder of his Power who can understand?*

Psal. 90. 11.

Job 26. 14.

IT would not be suitable to the Solemnity of the *Occasion*, nor proper to this *Place*, to meddle with any Nice or Philosophical Speculations; To consider the Natural Causes, or the Proper Instruments, that God may employ in bringing Judgments upon the World: I reckon it highly Reasonable, as well



as undeniably evident, That the Divine Efficiency is seldom exerted in the most Immediate Manner in this World, but by the Mediation of second Causes, and that God imployes fit Instruments in the Works of Providence, as well as of Grace, in his wonderful Workings in the World, as well as in his saving Operations upon the Minds of Men. Thus he often uses the Ministry of *Angels*, as he did in destroying *Sennacherib's* numerous Host, and in smiting the *Sodomites* and *Egyptians* with Blindness and Death : Sometimes he uses the Ministry of *Men*, inspiring and overruling their Spirits above their ordinary Power, and beyond their own Design. Thus *Gideon* was encouraged to assault the *Midianites* ; *Sampson* was animated to destroy the *Philistines*, and *David* to encounter *Goliath*. Sometimes he uses little *Animals*, and contemptible *Insects*, to give considerable Disturbance, and create very great Distress ; as in the Plagues of *Egypt*. And sometimes he uses meer *Natural Causes*, and *Mean Accidents*. The Fire and Wind are the most Active and Powerful

ful Elements, that are often Instruments of terrible Judgments, and bring great Desolations and Miseries. Yea, so slight and unlikely a thing, as the blowing of Trumpets, and breaking of Pitchers, has terrified and discomfited a Numerous Host; and at the blowing of Trumpets, and shouting of the People, the Walls of a strong City fell down, as in the Case of the *Midianites*, and of *Jericho*.

There is none knows the *Force* of a *Natural* Cause, or the *Power* of a *Spirit's* Agency, especially when armed with Divine Anger, and touched with an Almighty Hand. Nor does it at all derogate from the Glory of the Divine Efficiency, to suppose him to make use of Instruments, but seems more becoming his Majesty and Greatness. Yea, if some Men Argue right, it tends to magnify the Power of the Divine Efficiency, and to be a greater Instance of it, to qualify an Instrument, and render a Creature capable, than to exert his Power alone, and act immediately by himself,

BUT

BUT after all, this is most unquestionably certain, That whatsoever be the *Instrument* or Agent, the proper *Efficiency* is of God: He gives them Commission what to do, as well as Power to act; and they are directed and restrained in all their Motions, as well as animated and influenced by a Divine Hand.

§. 3. I SHALL consider the *Nature* of this Visitation. It will best suit my present Purpose, and for ought appears to the contrary, the Scope of the Place, to consider the Description in its Proper and Natural Sense, and not in a Figurative and Metaphorical: However some Interpreters are pleased to think otherwise. And I shall only consider briefly the several *Particulars* mentioned in the Text, and make some general *Remarks* upon it. There are several Branches mentioned of Things that have near Affinity to one another, and often go together.

*Thunder*; This proceeds from Oily and Sulphureous *Exhalations*, drawn up from the Earth by the Heat of the Sun, which, being put into violent Agitation, causes

causes a mighty Clashing in the upper Regions of the Air, and perhaps a Concussion of the Clouds ; like the Discharge of Cannon, or Breaking in pieces and Beating together of solid Bodies, in a wide and an open Wast : And this often rouls and flies from one end of the Heavens to the other, by the mighty Violence and Force. This is the Awful Language of the Great Creator ; the *Voice* of God to the World ; *That is Powerful, and full of Majesty.* Psal. 29. 4.

*Earthquakes* ; This is much of the same Nature in the Earth, that Thunder is in the Heavens, and proceeds from much the same Cause ; that is, *Thick Vapours, and Fiery Matter*, pent up in the Caverns and Bowels of the Earth, violently moved, and kindling into Flame, shakes the Earth, makes it heave and tremble, and sometimes forces its way through, tears and rends to pieces overturns the vastest Mountains, and stateliest Buildings, and lays all waste about it. And this is a terrible Calamity too, that shakes the very Foundations, and leaves no room  
for



for Refuge or Retreat; that often turns a whole Country into a Grave, and Buries whole Towns and Cities at once.

*A mighty Noise* ; This is the Effect of the two former. The violent Motions and terrible Concussions of Thunder and Earthquake create a mighty Sound, and fills the World with Noise. A Noise that reaches far and wide, and is heard by all with Dread. That easily drowns the loudest Voice, and exceeds all the Imitation of Art. Notwithstanding the foolish Blasphemy of the *Roman* Emperor, that drove furiously over a brazen Bridge in a Storm of Thunder, and in meer Rage, and Contempt of Heaven, thunder'd back again : And the Impudent Profaneness of our own Stage, that acted the *Tempest* the next Day.

*Storm and Tempest* ; This proceeds from Wind, the violent Agitation of the *Air* and *Water*, as the former chiefly did from Fire, wrapt up in a Cloud, or pent up in the Earth. The Wind is the thinner Air, and thicker Vapours put into strong Motion, and violently driven up and down by the Heat of the Sun,

Sun, that causes mighty Shakings and Commotions on the Land and Sea, and are respectively called Storms and Tempests. And this is the Breath of the Almighty, that carries a mighty Force, and creates great Disorder in the World, like *Convulsions* in the Body, sudden starts, and violent Fits, that disorder the whole Frame, and threaten a Dissolution. When God blows with his Wind, he shakes the Frame of the World, Nature seems to have a Fit, to labour under Convulsions, and just ready to dissolve and expire, Of this we have lately had an Instance in the terrible *Storm* and *Tempest*, that was among us, that by its sudden Rise, its terrible Violence, and long Continuance, is generally thought to exceed whatsoever of that kind was ever known in the Memory of Man, or all the Records of Time. And I hope we shall never forget it as long as we live, and pray God we may never live to see another.

IT follows, *Flame of devouring Fire*;  
By this I understand *Lightning*, which  
is Flame kindled by the Sulphur in the  
Air

Air, and issuing out of the Clouds, And this is quick and piercing of an unaccountable *Swiftness* and *Force*, that cuts its way through the yielding Air, and flies through the World in an instant ; that penetrates through the thickest Walls, and consumes whatsoever it lights upon ; not only burning Trees and Cattle, but rending Rocks and melting tempered Steel. This often attends Thunder and Storms, and was observed by some that were more Curious in the late Tempest ; great strokes of Fire issuing out of the Clouds, and streaming down the Heavens at every Clap and Concussion.

FROM this short Account of the matter, it will be very easy to *remark*, that such a Visitation as this is often very *sudden* ; without any Warning or Notice, it surprizes the World at un-awares, and comes upon it in a short Space. A Storm sometimes insensibly arises out of a perfect Calm ; and like the *Prophets Cloud*, that was but a speck, of the bigness of a Mans hand suddenly spreads, and in a little time covers the face of the whole Heavens.

Men

Men sometimes lie down in Peace at Night, and in a few Hours are rouzed and affrighted with some terrible Disorder and Commotion in the World. Besides, 'tis very *Powerful* and of mighty Force, not to be prevented or withstood by any oppositions of humane Power, or any preparations of Art. 'Tis above all Precaution or Resistance.

'Tis an *overflowing Scourge*, a mighty Stream and Torrent, that cannot be stopt in its Course, or turned another Way, but breaks through all Bounds, and bears down all before it. There is no arguing with a Tempest: 'Tis a Divine Being only that can check the Fury of Winds and Waves, set Bounds to their Motions, and cry out in the midst of a Storm, *Peace be still*. Again; 'Tis a very *Extensive* thing that reaches Far and Wide: 'Tis often a *national* Judgment that affects a whole Kingdom at once; yea, sometimes it extends to many Kingdoms, and reaches to very remote and distant parts of the World, and is a publick and a general Calamity. Such was the Late Storm, that was felt in most parts of the



the Kingdom, and many neighbouring Countries, and in some parts of the World a great way off. To conclude this Head, 'tis very *Terrible*; that has very hurtful Consequences, and does a great deal of mischief in the World. It brings many Calamities and creates very great Distress. But this leads to the Fourth and Last thing.

§. 4. *THE Effects.* And to be sure so terrible a Judgment as this, proceeding from such mighty Causes, and so great an Author, must needs have very terrible Effects. I shall consider them briefly under Two Heads.

1. *GREAT outward Calamities.* They are very hurtful and destructive Judgments, as well as very terrible, that bring manifold Evils, and are fruitful of Misery. For instance,

*THERE* is the Damage of Mens *Estates*. Such a Visitation as this is a universal Calamity to the Place where it comes, in which few escape more or less, many suffer deeply, and some are reduced and utterly ruined. How many  
*Houses*

*Houses* were demolished or impaired, violently broke in and miserably exposed, which, besides the dismal Clattering and Noise it created, gave a lamentable Prospect and Appearance afterwards : And this was so general, that perhaps scarce any one entirely scaped throughout the City, some considerable Damage or slighter Hurt. How many rich *Ships* of Merchandize, as well as stately *Ships* of War, that contained inestimable *Treasure*, as they were themselves of considerable *Value*, were Sunk and Lost, or miserably shattered and injured by the Violence and Fury of the Winds and Waves. In some places great Quantities of very valuable Effects were damaged and destroyed by the breaking in of the Sea, and other Accidents. And all this to the great damage of Mens Estates, and the prejudice of Trade.

In short ; 'tis a general Loss, more than a heavy *Tax* upon the Nation, wherein every one bears a part, and some a great deal more than their Share.

But that which is much more considerable, tho' blessed be God of much  
D less

less extent, is the Destruction of *Lives*. How many suffer in such a Calamity in their Persons, and are suddenly destroyed. A flash of Lightning, or a clap of Thunder strike a Man dead in an instant. The sudden Fall of a House or Tile crushes to pieces and kills outright. The very Force of the Wind will stop a Mans breath, and stifle him : Of these we have had very remarkable Instances, of some in their own Houses and Beds, as well as some Abroad, that were destroyed, and some of them Persons of great Eminence and Worth. And especially the doleful Accounts from Sea are to be regarded : How many useful Lives were lost by the Storm, that were imployed in one of the most necessary Services of their Country, and that will be with greatest difficulty supplied ? Some large Ships of many Scores of Souls sunk down to the Bottom at once, whose dying Shrieks and Cries were drowned in the greater Noise of the Winds and the Waves, and perished without the Ceremony of Pity, as well as the Possibility of Relief. And this is thought to be one of the

the most considerable Losses, and the most sensible Instances of the Calamity.

2. GREAT *inward Distress.* I will distress Ariel, and there shall be Heaviness and Sor-

Verf. 2.

row. Their outward Calamities created many sad Thoughts and very sensible Concern of Soul. This was the Psalmist's imprecation upon the Enemies of the Church: So persecute them with thy Tempest, and make them afraid with thy Storm.

Pfal. 83. 15.

'Tis one of the most awful Appearances of God in this lower World, and strikes upon the most sensible part of our Nature. Men are sensible of Danger, and easily receive impressions of Fear, when they feel no Constraints in Love, and are dead to all the Motives of Mercy. This is an active and wakeful Passion, that is soon moved and set on work. And what a various working does such a Judgment cause? What Fright and Surprise does it give the Soul at first? What Dread and Terror, what Hurry and Confusion, what Fear and Aking of Heart does it cause? What a visible Confusion



appears in every Face? What a trembling accent is heard in every Voice? What shifting and running up and down for Security? What sad bodings of Mind, and dismal Apprehensions of the Event? Every one can best represent the Consternation of such a Season, by reflecting upon the Workings of his own Soul, and consulting his own Experience.

IN short; it *resembles* the Terrors of the Great Day, that give a universal Alarm, and startle and rouse the Dead. And I believe there were few so hardy and secure in Sin, whose  
 Ps. 119. 120. *Flesh did not tremble within them because of God, and who were not afraid of his Judgments.*

I might take notice after all, of one thing more that is of more Publick Concern, and more lasting Consequence to the World. That the late Storms have given repeated Delays to a vast Design, that seems to be of the last Importance to the Peace of *Europe*, and the Welfare of Posterity. I mean the Expedition to *Spain*.

II. I shall enquire into the *Reasons* of such a Visitation. These are either such  
 as

as respect Us, or such as respect God; and there must be a joint Regard and Consideration had of both. I shall only briefly mention them.

§. I. WITH respect to *Us*. And so there are several Reasons of such a Dispensation as this. As

1. TO Punish for Sin. When the People of God mingle with the World, and break the Covenant of their God, when they make bold with Sin, and venture to offend, when by a long Course they have contracted a great heap of Guilt, and highly provoked the Lord, he then *visits their Transgressions with a Rod*, and *rebukes them for Iniquity*. He sends lesser Afflictions, and sometimes more terrible Judgments to make them sensible of Sin, and make them smart for their Folly.

2. TO give *warning* and prevent further Judgments. God is not sudden in the inflictions of Judgments, as he is not Rash and Hasty in his Wrath. He threatens before he executes, and sometimes a great while before, and many a Time over. He usually begins with lesser Judgments, and strikes with

a gentler Hand; when that proves in vain he repeats the Stroke, and increases the Weight of his Hand, and when nothing else will do, he proceeds to more publick and terrible Calamities in the World. There is a Train and Series in Judgments, Connection and Dependence among them. The Reason of such a Procedure is *warning* to the World: Every lighter Judgment is a Warning of greater Judgments to come, and every greater Calamity of impending Ruin. There is fair Warning given. He don't punish, that he may destroy, but to prevent Destruction, and never finally rejects, till Men grow incurably obstinate, and frustrate all the Methods of Recovery.

3. TO excite *Devotion* and quicken their Prayers. The People of God sometimes fall into deep Slumbers, and into a dead Security. They grow wretchedly negligent and forgetful of God, and miserably cold and careless of Duty. They *slumber and sleep* like the Wise Virgins, and the heavy Disciples on the most solemn Occasions. They



*They cast off Fear and re-  
strain Prayer before God.* Job 15. 4.

They need something very Loud and Terrible to awaken and quicken their drowzy and heedless Spirits. Some sharp Rebukes and amazing Appearance of God. Now Gods visits them with his Judgments, to rouse them out of their Security, and raise their more earnest Prayers, to move the Springs of Devotion, and inspire a holy Fervour of Soul. The Judgments of God make Men serious and Thoughtful, when nothing else will, and puts them upon seeking God and calling upon his Name. This is proposed as a reasonable Expectation, as well as the natural Tendency of them. *In their Affliction they will seek me early. Make them afraid with thy Storm. — That they may seek thy Name.*

Hosea 5. 15.

Psalm 83. 15,

16.

This is the Voice of Nature. The Heathen Mariners, in great Winds and Storms, were afraid, and cried every Man to his God. Jonah 1. 5.

And 'tis remarked of the rebellious and deceitful Israelites: *When he*



*slew them then they sought  
 Psal. 78. 34. him, and they returned and  
 35. enquired early after God.  
 They remembred that God was their  
 Rock, and the High God their Redeemer.*

4. *TO reclaim them from Sin, and  
 effectually reform them. This is the  
 last End of Judgment, as well as the  
 great Design, to recover Men from Sin  
 and bring them back to God. When*

*Isa. 26. 9. thy Judgments are abroad  
 in the Earth, the Inhabi-  
 tants of the World will learn Righte-  
 ousness. He casts Men into the Fur-  
 nace of Fire, to purge them from their  
 Dross, and refine their Spirits, and  
 sometimes prunes and cuts the Branch-  
 es of the true Vine, till he makes them  
 bleed, that they may thrive the better,  
 and be the more fruitful. The Judg-  
 ments of God lay awful Restraints up-  
 on the Mind from Sin, and powerful  
 Obligations to Duty. They keep up a  
 lively Sense upon the Mind, and con-  
 firm the purposes of the Soul.*

§. 2. *WITH respect to God: The  
 Reason of Judgments upon the World  
 is*

is the *Display* of his own *Perfections*, and to make himself known and regarded by Men. *The Lord is known by the Judgment which he executes.* God discovers himself to Us by his terrible Appearances in the World, as well as by his merciful Revelations; and we may understand what a Being he is by the sensible Operation of his Hand, as well as by the more silent Voice of his Word. This is particularly mentioned as the Reason of Storms and Tempests; *That Men may know, that thou whose Name alone is JEHOVAH, art the most High over all the Earth.*

*Psal. 9. 16.*

*Psal. 83. 18.*

I might show particularly, that God displays the Glory of his *Holiness*, the infinite Purity of his Nature, and his high Aversion and Hatred of Sin, as that which is directly *opposite* to his Nature, and a *Contradiction* to his glorious Holiness. The Glory of his *Justice* impartially giving to every one their *Due*, and inflicting the proper desert of Sin; in making his *Ways* appear *Equal*, and expressing a Concern for that

that which is *Right*. The Glory of his *Truth* and *Faithfulness*. The Veracity of his Nature, and punctual Regards to his own Word; so that whoever considers the import of the *Threatning*, and the Circumstances of the *Case*, shall be constrained to acknowledge in the most severe and terrible Dispensations; *Just and Right is he!* And *Just and True are thy ways thou King of Saints!* Deut. 32. 4. Rev. 15. 3.

The Glory of his *Wisdom*. In directing them to a proper *End*, and ordering them in the most suitable manner. There is an admirable and surprising Wisdom often seen in the choice of the properest Kind, and the fittest Season, in disposing all the various Circumstances that attend them, so as to render them the aptest means, and give them their utmost Advantage.

The Glory of his *Power*. This is at the Service of his other Perfections, and under the Direction of his Wisdom. He guides the Hand of Power by the Eye of Wisdom: And he makes his Power known by signal Appearances of his Justice, as well as of his Mercy to



to the World, and gives a mighty Dread, as well as gains a mighty Reverence by *terrible things in Righteousness*. Finally I might add, that he displays the Glory of his *Mercy* too in the Judgments he brings upon the World; he uses Severity, when milder Methods fail, and with the very same Design, to reclaim the more obstinate from Sin. And when Judgments are directed in *Mercy* and become the *properest* Means of Good, then the more terrible and severe the Judgment is, the greater still is the *Mercy*, because 'tis the most likely to be effectual: Like strong Physick, that makes the Patient sick, but works the more effectual Cure.

But I shall dismiss this matter, that I may proceed to the last Head of Discourse.

III. *TO make Application.* There are several Doctrinal Inferences might fairly be drawn from this Discourse, and profitably pursued; but I shall confine my self to the most *Practical Improvement*. And to render this matter the more effectual, and accommodate it to every ones particular Case, I shall



shall address my self distinctly to Two Sorts of Persons : To *Wicked Men*, and to *Good Men*.

§. I. To *Wicked Men*. And I shall comprehend the whole of their Concernment in this Matter under the following Directions.

I. *Consider your Evil Ways.* Let such a Visitation of God bring your Sins to Remembrance, and Engage your serious Thoughts, Review the Course of your Sinful Lives, and Endeavour to Affect your Souls with the Dismal Prospect. Go over the several Particulars, and the great Aggravations of your Guilt, and fix in your Minds a just Apprehension of the Provoking Nature, and ruining Tendency of Sin. Think how horrid a Malignity is wrapt up in the Bowels of it, and how dreadful a Misery it exposes to ; how great an Evil you do, every time you commit a Sin, and how terrible a Vengeance you provoke. Must not that needs be a mighty Evil, that brings such terrible Judgments of God upon the Earth, and kindles the Flames of Hell.

THIS

THIS is proper to such a Season.  
*In the time of Adversity con-*  
*sider.* And this you are Ecclef. 7. 14.  
 called to, as an Exercise of Reason,  
 and as you are endued with the Un-  
 derstanding of Men. Remember this,  
 and shew your selves Men: Isai. 46. 8.  
*bring it again to mind, O*  
*ye Transgressors.* 'Tis a *Brutish* Stupi-  
 dity, not to reflect upon our Ways, and  
 consider the Judgments of God; as  
 'tis an Unnatural and Monstrous  
 Security to sleep in the midst of a  
 Storm.

4. *Stand in Awe of God.* Improve  
 this *Visitation* to greaten your Thoughts,  
 and highten your Dread of God. How  
 Awful a Majesty is the Lord of Hosts,  
 that is the Sovereign of the World, and  
 has all the Creatures under him; that  
 holds the Reins of Government in his  
 Hands, and leads and turns the Crea-  
 tion which way he pleases. *The Lord*  
*hath his Way in the Whirl-*  
*wind, and in the Storm and* Nah. i. 3, 4, 5.  
*the Clouds are the Dust of his Feet: He*  
*rebukes the Sea, and drieth up the Ri-*  
*vers; He makes the Mountains quake,*  
and

*and the Hills melt, and the Earth is burnt at his Presence. And let the Sinner consider, how terrible an Enemy must he needs be, that visits with Thunder, and Earthquake, and Storms, and Tempests? How easily can he deal with a feeble Sinner, that directs the Motions of the Wind, and sets Bounds to the Raging Waves? How easily can he destroy a Rebellious Sinner, that shakes the Foundations of the Earth with his Breath, and makes the Creation tremble? How terrible must his Anger needs be? And how greatly is he to be feared? Who knows the Power of thy Wrath? Even according to thy Fear, even so is thy Wrath.* 'Tis above the Reach of our Understandings, and Equal to the guilty Fears of a Sinner's Soul, that knows no Measures or Bounds.

*3. Impress your Minds with the desperate Hazard of your present State. This is a pungent Consideration, that one would think should powerfully strike and sting the Sinner's Soul: He lies at the Mercy of every Accident of Life, and the Judgments of God in this*



this World. He has no Security of Life, and only an arbitrary Reprieve from Ruin. He *may* perish every Moment, and is continually *liable* to Death. He hangs over the Bottomless Pit by a slender Thread, and a single Twine, that may suddenly snap asunder, and let him fall. And how sad a Surprise must it be to the unprepared Sinner, to be hurry'd out of the World, and hurl'd into Hell in an Instant. What if you had perished in the late Storm? Where had you been by this time? What would have become of your Immortal Soul? O think, with a solemn Dread, and trembling Awe, what had been your determined Eternal State? a State of *outer Darknes*, and exquisite Misery, without any Ray of Light, or any Allays of Ease, without any Glimmering of Hope, or Prospect of Relief for ever. Hereupon,

4. *Learn from such a Visitation, how terrible will be the Storm of Divine Wrath upon the Wicked at last.* If the Drops of his Indignation are so terrible, what will the full Vials of his Wrath be? If the Breath of the Almighty  
raise



raise such Commotions in the Earth, what will the Weight of his *Hand* be? If he visit the Iniquities of *his People* with such Amazing Judgments, what will be the Punishment of the raging Blasphemies, and the exalted Wickedness of the *Damned*? If a Storm of Wind can create such Terror and Distress, such Fear and Perplexity of Soul, what Terrors and Agonies of Spirit will Almighty Vengeance cause? The most dreadful Judgments of God upon Earth are but faint Emblems and low Representations of the greater Miseries of Hell. There is a Universal Collection of all the Judgments of God, a Mixture of every Kind in the most exalted Degree. Thus particularly,

Rev. 21. 8. *'Tis a Lake that burneth with Fire and Brimstone:*

Psal. 11. 6. *And upon the Wicked he shall rain Snares, Fire, and Brimstone, and an horrible Tempest: This shall be the Portion of their Cup.*

And what a dreadful Calamity will that be, that will continue not Forty Days and Forty Nights, like the Rains of the *Deluge*; not a few Hours, as the  
Showers

Showers of Fire upon Sodom, and the late dreadful Storm; but will be *Perpetually* Inflicting, will continue many *Ages*, and will last a whole *Eternity*?

5. *Be sensible of the Vanity of Earthly Good, and the Misery of having your Portion in this World.* How vain and uncertain a thing is this World, that is liable to so many Miseries? How precarious is the Title, and in secure the Possession of all the things of Time? How many unforeseen Casualties, and terrible Judgments of God, are we subject to below? The *Fire from Heaven* burnt the *Cattle and Servants* of holy *Job*, and the *great Wind* out of the *Wilderness* smote the *four corners of the House*, and destroyed his *Sons and his Daughters*. The *Worm* smote the *Prophet's Gourd*, that was a *Pleasure and Refreshment* but a single *Day*, and exposed him to the *Heat of the Sun*, and the *Violence of the East Wind*. This World is an howling *Wilderness*, where the *Storms* do often rise, and the *Winds* furiously blow.

E

Now,

NOW how miserable is the Sinner, that has no other Portion but this World? 'Tis much if he keep what he has all his Life, and if some Accident or Judgment of God don't waste or devour his Substance. A Storm or Tempest may do great Damage to his Estate, or bring great Losses in Trade, and reduce a rich and proud Sinner to a poor and humble State. They may break down the Pillars of his Happiness, and destroy the Foundations of his Dependance and Hope. And what a naked and desolate thing is a Sinner forsaken of this World, and deprived of his outward Good? He is *bereft* indeed, for he is stript of his *All*. He is left naked, and exposed, without any present Security from Evil, or any Expectation of a Future Good.

6. *Review the serious Thoughts and Purposes of your Soul at such a time.* Let the Sinner consider how high the Pulse of his Soul beat, how great a Commotion rose within, and how strong a Concern seized his Spirit? What Fear of God, what Confessions of Sin, what Self-condemnation, and what



what Dread of Hell, under the Power of present Conviction, and the Prospects of immediate Ruin? How many anxious Thoughts did he entertain, and how many serious Desires did he send up to Heaven? How many times did he lift up his Heart to God, *to be spared and delivered from Death?* What secret Purposes, and solemn Vows did he make of Amendment, and what free and liberal Promises did he pour forth?

**REVIVE** the languishing impressions of Good, renew the same Thoughts of things you had then, suffer not the serious sence of your Minds to abate and wear off now the Danger is over, and the former Vanity and Security of Mind to return upon you again. Let not the great Concern of your Minds, and the high Pretensions you made, be like Sailors Prayers and Vows, a meer Fit and Hurry of Devotion, that blows over with the Storm, and are never thought of more.

**SERIOUSLY** take the Warning given. 'Tis a terrible Warning to the World, and a loud Call to every Soul.



**Soul.** If you slight this Visitation, another Storm may come, or some more terrible Judgment of God; and though you escaped the Former, you may Perish in the next, and whenever 'tis, you will Perish under a severer Wrath, and a more inexcusable Guilt.

**YOU** have fairly escaped this time, let it be a Warning to you for ever. *Sin no more lest a worse thing come to you.* Make a present *stand* in your evil Ways, come to a full *stop* in your Career of Sin. Learn of the Heathen

Mariners, who after the Storm, *feared the Lord exceedingly, and made Vows.* Learn Obedience of all the Hosts of Creatures, that *hearken to the Voice of God*, and be not more unruly than the stormy Winds, that *fulfil his Word.*

8. **ENGAGE** your selves in the solemn Exercises of Repentance. Let the Storms and Tempests of the World raise a sensible Commotion and kindly Workings of Soul. Let so terrible a Judgment of God break and dissolve your hard and rocky Hearts. Be deeply affected under the sence of Sin, with a true Sorrow

Sorrow and Grief of Heart, and with a high Abhorrence and Aversion of Soul. Let the *Terrors of the Lord*, as well as his *Goodness* effectually lead you to *Repentance*, and persuade you to a thorough *Return to God*.

9. *REFORM* whatsoever is amiss. *Break of your Sins by Righteousness. Cease to do Evil, and learn to do Well.* Seriously study a thorough Amendment of Life. Set about reforming every Disorder of Soul, and every Error of your Way. *Hate every false way*, and have *Respect to all the Commands of God*. Make no Terms with any darling or favourite Lust, or any Exception to a self-denying and ungrateful Command. Propose a thorough Change of the whole Man, without any Indulgence for Sin, or any Allowance of Guile. In order to which you must earnestly beg the regenerating Influence of the Spirit of God, that is expressly compared to the *Wind, that bloweth where it listeth*, that is most free in its Motions and of most powerful Efficacy.

10. DIRECT the Eye of your Faith to the Redeemer. 'Tis a Prophecy of

Isa. 32. 2. Christ; And a Man shall be

as an hiding place from the Wind, and a covert from the Tempest:

as Rivers of Water in a dry Place, as the shadow of a great Rock in a weary Land. 'Tis he only can screen from

the Tempest of the Divine Wrath, and yield Refreshment and Relief to a weary Soul, distressed with the fence of

Guilt, and pressed down with the Fears of Hell. 'Tis he only can procure a

Sinners acceptance with God, and recommend what he does to his Favour.

We are accepted in the Beloved, as well as delivered from the Wrath to come:

Flee from the pursuits of Justice to this City of Refuge. Take Sanctuary

under the Wings of the Redeemer, till the Indignation of the Lord be over-

past. Exercise an express Dependence and firm Trust on the infinite Merit of his attoning Blood, and his full Ability to save.

SO will the fatal Distance and Quarrel between God and You be taken up

and removed, and a blessed Friendship will



will succeed. God will be *reconciled*, through Christ; and then how terrible soever the Judgments of God may be in the World, and how grievous soever your Afflictions at any time may prove, you will not be *rebuked in Anger*, nor *condemned with the World*. 'Twill be the profitable Correction of a Father, not the ruining Vengeance of a Judge.

S. 2. I shall address my self to *Good Men*; and I shall briefly propose the proper Heads of Direction in the several following Particulars.

1. *Humbly reverence the Majesty of God*. Let such a Visitation raise an holy Fear of God, and fill your Souls with awful Thoughts. Let it excite humble Adorations of his Almighty Power and Infinite Greatness. How great a Being is God, and how greatly to be feared, That makes *Psal. 104. 3* the Clouds his Chariot, and walks upon the Wings of the Wind? Whose appearance is so awful, and who works such Wonders in the World. Thus, after the great Work *Exod. 14. 31.* which God did upon the



*Egyptians, the People feared the Lord, and believed the Lord and his Servant Moses. And the Mariners after the*

*Storm, Feared the Lord*  
 Jonah 1. 16. *exceedingly.* A solemn

Awe and Reverence of God seized their Minds, and they received strong impressions of Fear.

2. *Search your own Hearts, and examine what has been amiss.* Such a Visitation of God should awaken the Concern of our Minds, put us upon the closest Trial, and the most searching Thought. The Sins of Good Men have their peculiar Aggravations of Guilt, and have a hand in publick Judgments upon the World. *Thou art*

*a God that forgavest them,*  
 Psal. 99. 8. *tho' thou tookest Vengeance on their Inventions.* Temporal Punish-

ment is consistent with Forgiveness, and God has reserved to himself the Liberty in the Covenant of Grace, to exercise with Afflictions, and bring Judgments. Now it concerns every Good Man to reflect upon the Course of his Life, and observe the Temper of his Spirit, Consider how far you  
 may

may have had a hand in the late Judgment of God: What Sins of Yours may have added to the Common Heap, and contributed to the Common Calamity. Find out the true spring of Displeasure, and the ground of his Controversy with Us; and with a serious Concern say to God, *Job 9. 10:*  
*Shew me wherefore thou contendest with me?*

3. *Be deeply humbled under the sence of Sin. Humble your selves, 1 Pet. 5. 6.*  
*under the mighty Hand of God.* Be heartily concerned at the Sins of other Men, as well as your own, and be deeply affected under the sence of National Guilt. Seriously lay to heart the general and prevailing Corruption of the Nation. I shall speak freely upon this Occasion. The impudent Atheism, the horrid Profaneness, the destructive Error, the gross Wickedness, the Guilt of Blood, and the Enmity to real Goodness. Think seriously what these things will come to; what is the natural Tendency, and the dismal Prospect they give us. How often has reigning Wickedness proved the  
 Ruin

Ruin of flourishing Kingdoms, and a fruitful Land been turned into a Wilderness, for the Iniquity of them that dwell therein. Mourn in secret for the Sins of the Land. Be afflicted, and mourn, and weep. It would be an hopeful Presage, as well as a likely Means of great Good, if good Men were more generally concerned, and more deeply humbled under the sense of publick Guilt.

4. *Plead with God by earnest Prayer.* Cry mightily to the Lord for Mercy. Let every good Man be tenderly affected with publick Calamities, and heartily concerned for the Welfare of his Native Country. Let every chosen Servant of the Lord, stand in the Breach that Sin has made, and stop the Course of Divine Wrath. Let every faithful Soul intercede with God, and every Righteous Man pray, whose fervent effectual Prayers avail much. Beg, that we may be delivered from publick Judgments, preserved from our powerful Enemies, may be favoured with the Care and Blessings of Providence, be established, after so many shakings



thakings, upon Foundations of Righteousness and Peace, may find Success to the Publick Undertakings, and be recovered to a lasting Prosperity and Glory. *Pray for the Peace of Jerusalem, let them prosper that love her. Give him no Rest, Day nor Night, till he establish, and till he make Jerusalem a Praise in the Earth.* Psal. 122. 6. Isa. 62. 7.

5. Let such a Visitation make you sensible of the Value of temperate Winds, and calm and seasonable Weather. I question not but every good Man's Soul was sensibly touched, and deeply affected at the Terrors of the Almighty, and the Dread of his Appearance. There were many devout Thoughts, and many serious Desires, a strong Solitude and Concern of Mind, and great Commotion and Disorder of Soul. Well, let this serve to raise a just Esteem of the ordinary Course of Mercy, and the stated Returns of proper Seasons; of the regular and quiet Seasons of the Year, when we have cool and refreshing Breezes of Wind, without the Violence and Dread, the Benefit and Advantage, without



without the Prejudice and Hurt. How many calm Days and fruitful Seasons do we enjoy, to one stormy and tempestuous Season, and to one violent and blasting Wind? And how should we value Calm and Seasonable Weather, when Storms and Tempests are so very terrible?

6. *Be thankful for Deliverance, if you have escaped Danger.* The Marriners, after the Storm, not only feared the Lord exceedingly, but offered a Sacrifice to the Lord.

Made a solemn Acknowledgment to their Deliverer, and a Tender of their Praise. When the Wind ceased, they that were in the Ship came and worshipped Jesus, saying, Of a

Mat. 14. 33, Truth, thou art the Son of  
34 God. Offer to your Deliverer the Sacrifice of Praise. Blessed be God, that saved my Life, and delivered me from so great a Death.

Especially if you were remarkably delivered, and by surprizing Means. By seasonable Interposals, and unaccountable Intimations to your Minds.

If

If your Removal out of a Room, or some strange and undesigned Accident proved the Means of your escape ; Rejoice with Trembling ; Be humbly Joyful in the Lord ; Let every Circumstance of Favour and Surprise in the manner of your Deliverance give a Relish to the Mercy, and an Accent to your Praise.

7. *Beware of Censuring others, that suffered more than you did.* This is a Fault, to which good Men are often subject ; to form an Opinion of Mens Persons, and a Judgment of their State, by the outward Dealings of God, and the Course of his Providence toward them. This was the Fault of Job's Friends, that seem to have been Wise and Pious Men. They accuse him under so unusual and terrible a hand of God, with secret Wickedness and Hypocrisy of Heart. They challenge his Sincerity ; and to all the rest of the good Mans Misery, add the Reproaches of Guilt. This was the Fault of those that told our Lord of the Galileans ; whose Blood Pilate mingled with  
their

Luk. 18. 2, 4. *their Sacrifices. Suppose ye that these Galileans were Sinners above all the Galileans, because they suffered such things? Or of those Eighteen on whom the Tower of Siloam fell and slew them, think ye these were Sinners above all the Men that dwelt in Jerusalem? I tell you Nay, —. No, God has sufficient Reasons, and merciful Ends in directing sometimes extraordinary Judgments to eminent Saints: To display his Sovereignty, to prove their Sincerity, to exercise their Grace, and to punish for some particular Sin; and as we are not called to pronounce, upon the sincerity of Heart, or the final State of other Men; so this is by no means a safe Measure of Judgment, that they are afflicted in this World, or fall under a remarkable Judgment of God.*

8. *Submit to the hand of God, if you have sustained Loss. Possess your Souls with the firm Belief of a Divine Concernment, of a Hand of God, in such a Calamity. The stormy Winds fulfil his Word. And will you resist the*



the Hand of God? Will you oppose your Wills to the Will of the Almighty? Silence and compose your Spirits, yield and resign to God in the greatest Loss and severest Trial. He Took nothing but what he Gave, and had a Right to remove when he pleased. He did nothing but what was fit for him to do, and had a Tendency to your Good.

9. *Clear up your Interest in better Things.* This World is a howling Wilderness, a Stormy and a Tempestuous Region. A Scene of Misery, that gives many a gloomy Prospect. A Stage of Grief on which many a deep Tragedy is often acted. There is no Quiet or Security here. Let all the Commotions and Disorders of this Lower World excite your Regards to the other World. Secure your Interest in a more enduring Substance. *Lay up Treasure in Heaven:* That is, a Kingdom that cannot be moved. Out of the reach of Danger, and Fear of Evil. That is a calm and peaceful Region, without any Stormy Winds, or Tempestuous

pestuous Seasons. There is an everlasting Serenity, and an undisturbed Ease.

10. *Prepare for further Judgments, and for the End of all things.* Live in a constant Posture of Expectation, and in the lively Exercise of Faith. Look continually for some Calamity or other, and *have Faith in God*; that so you may not be terrified at the Expectation, or frightened with the Appearance of the greatest Evil. Psal. 112. 7. *Let your Heart be fixed, trusting in the Lord, that you may not be afraid of Evil Tidings.*

*The End of all thing is at Hand. The Heavens shall pass away with a great Noise, the Elements melt with fervent Heat, the Earth also, and the Works that are therein shall* 2 Pet. 3. 10. *be burnt up. The Heavens being on Fire shall be dissolved. The Frame of the World shall be broke to pieces, and all the Works of Nature destroyed. How awful will be the Appearance, and how terrible the Consequence of the last Day? The Son of Man*

Man shall appear in great Glory. He shall be revealed from Heaven in Flames of Fire with his mighty Angels, to take Vengeance on the Ignorant and Disobedient World.

He shall come in the Clouds, and every Eye shall see him, and they also that Pierced him, and all the Kindred of the Earth shall Wail because of him. The Stars of Heaven will fall to the Earth

2Thess. 1. 7, 8.

Rev. 1. 7.

Rev. 6. ult.

as a Fig tree casts off her untimely Figs when she is shaken of a mighty Wind. The Heavens depart as a scroll when 'tis rolled together, and every Mountain and Island is removed out of its place. The Kings of the Earth, and the Great Men and the Rich Men, and the Chief Chaptains and Mighty Men; such as feared no Evil, and despised all the Terrors of Death: They shall hide themselves in Dens, and Rocks of the Mountains; fly to mean and helpless Shifts; and say to the Rocks and Mountains fall on us, and hide us from the Face of him that sitteth upon the Throne, and from the Wrath of the Lamb. For the great Day



*Day of his Wrath is come, and who is able to stand?*

**NOW** Prepare for the greater Noise of a dissolving World, and the Terrors of Judgment. Live in all holy Conversation and Godliness. Give diligence to be found of him in Peace; that you may not with the Wicked, be Confounded and Condemned at once, but may stand in Judgment, and have Confidence when he shall come, that you may appear with him in Glory, and reign with him for ever. *Amen.*

**F I N I S.**

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